

THE  
Youth's Repository  
OF  
CHRISTIAN KNOWLEDGE.

SEPTEMBER, 1813 [No. 2]

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1813.







No. II.

THE YOUTH'S REPOSITORY  
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LESSON XI.

*Address of a Father to his young Son.*

[Extract from Law's *Serious Call*.]

THE little time that you have been in the world, my child, you have spent wholly with me ; and my love and tenderness for you, has made you look upon me as your only friend and benefactor, and the cause of all the comfort and pleasure you enjoy : your heart, I know, would be ready to break with grief, if you thought this was the last day that I should live with you.

But, my child, though you now think yourself happy, because you have hold of my hand, you are now in the hands, and under the tender care of a much greater father and friend than I am, whose love to you is far greater than mine, and from whom you receive such blessings as no mortal can give.

That God whom you have seen me daily worship ; whom I daily call upon to bless both you and me, and all mankind ; whose wondrous acts are recorded in those scriptures, which you constantly read. That God who created the heavens and the earth, who brought a flood upon the old world ; who saved Noah in the ark ; who was the God of Abraham, Isaac and Jacob ; whom Job blessed and praised in the greatest affliction ; who delivered the Israelites out of the hands of the Egyptians ; who was the protector of righteous Joseph, Moses,

Joshua, and holy Daniel; who sent so many prophets into the world; who sent his Son Jesus Christ to redeem mankind. This God, who has done all these great things; who has created so many millions of men, who lived and died before you was born; with whom the spirits of good men that are departed this life, now live; whom infinite numbers of angels now worship in heaven. This great God, who is the creator of worlds, of angels, and men, is your loving father and friend, your good creator and nourisher, from whom, and not from me, you received your being ten years ago, at the time that I planted that little tender *elm* which you there see.

I myself am not half the age of this *shady oak*, under which we sit; many of our fathers have sat under its boughs; we have all of us called it ours in our turn, though it stands, and drops its *masters*, as it drops its *leaves*.

You see, my son, this wide and large *firmament* over our heads, where the *sun* and *moon*, and all the stars, appear in their turns. If you was to be carried up to any of these bodies at this vast distance from us, you would still discover others, as much above you, as the stars that you see here are above the *earth*. Were you to go up or down, *east* or *west*, *north* or *south*, you would find the same height without any *top*, and the same depth without any *bottom*.

And yet, my child, so great is God, that all these bodies added together, are but as a *grain* of sand in his sight. And yet you are as much the care of this great God, and Father of all *worlds*, and all *spirits*, as if he had no son but you, or there were no creature for him to love and protect but you alone. He numbers the *hairs* of your head, watches over you sleeping and waking, and has preserved you from a thousand dangers, which neither you nor I know any thing of.

How poor my power is, and how little I am able to do for you, you have often seen. Your late *sickness* has shown you how little I could do for you in that state; and the frequent pains of your head are plain proofs, that I have no power to remove them.



I can bring you *food* and *medicines*, but have no power to turn them into your relief and nourishment; it is God alone that can do this for you.

Therefore, my child, fear, and worship, and love God. Your eyes indeed cannot yet see him; but every thing you see, are so many marks of his power and presence, and he is nearer to you than any thing that you can see.

Take him for your *Lord*, and *Father*, and *Friend*; look up unto him as the fountain and cause of all the good that you have received through my hands; and reverence me only as the *bearer* and *minister* of God's good things unto you; and he that blessed my father before I was born, will bless you when I am dead.

Your youth and little mind is only yet acquainted with my family, and therefore you think there is no happiness out of it.

But, my child, you belong to a greater family than mine; you are a younger member of the family of this Almighty Father of all nations, who has created infinite orders of angels, and numberless generations of men, to be fellow-members of one and the same society in heaven.

You do well to reverence my authority, because God has given me power over you, to bring you up in his fear, and to do for you, as the holy fathers recorded in scripture did for their children, who are now in rest and peace with God.

I shall in a short time die, and leave you to God and yourself; and if God forgiveth my sins I shall go to his Son Jesus Christ, and live amongst patriarchs and prophets, saints and martyrs, where I shall pray for you, and hope for your safe arrival at the same place.

Therefore, my child, meditate on these great things, and let your thoughts often leave these *gardens*, these *fields* and *farms*, to contemplate God and heaven, to consider angels, and the spirits of good men living in light and glory.

As you have been used to look to me in all your actions, and have been afraid to do any thing, unless you

first knew my will ; so let it now be your rule to look up to God in all your actions, to do every thing in his fear, and to abstain from every thing that is not according to his will.

Bear him always in your mind ; teach your thoughts to reverence him in every place ; for there is no place where he is not.

God keepeth a *book* of life, wherein all the actions of all men are written ; your name is there, my child : and when you die, this book will be laid open before men and angels ; and according as your actions are there found, you will either be received to the happiness of those holy men who have died before you, or be turned away among wicked spirits, that are never to see God any more.

Never forget this book, my son ; for it is written, it must be opened, you must see it, and you must be tried by it. Strive therefore to fill it with your good deeds, that the hand-writing of God may not appear against you.

God, my child, is all *love*, and *wisdom*, and *goodness* ; and every thing that he has made, and every action that he does, is the effect of them all. Therefore you cannot please God, but so far as you strive to walk in love, wisdom, and goodness. As all wisdom, love, and goodness, proceeds from God ; so nothing but love, wisdom, and goodness, can lead to God.

When you love that which God loves, you act with him, you join yourself to him ; and when you love what he dislikes, then you oppose him, and separate yourself from him. This is the true and the right way ; think what God loves, and do you love it with all your heart.

First of all, my child, worship and adore God, think of him magnificently, speak of him reverently, magnify his providence, adore his power, frequent his service, and pray unto him constantly.

Next to this, love your neighbour, which is all mankind, with such tenderness and affection as you love yourself. Think how God loves all mankind ;



how merciful he is to them, how tender he is of them, how carefully he preserves them, and then strive to love the world, as God loves it.

God would have all men to be happy : therefore, do you *will* and desire the same. All men are great instances of divine love ; therefore let all men be instances of your love.

But above all, my son, mark this : never do any thing through strife, or envy, or emulation, or vain glory. Banish every thought of *pride* and *distinction*, and accustom yourself to rejoice in all the excellencies of your fellow-creatures, and be as glad to see any of their good actions, as your own.

For as God is as well pleased with their well doing, as with yours ; so you ought to desire, that every thing that is wise, and holy, and good, may be performed in as high a manner by other people, as by yourself.

When I am dead, my son, you will be master of all my estate, which will be a great deal more than the necessities of one family require. Therefore, as you are to be charitable to the souls of men, and wish them the same happiness with you in heaven ; so be charitable to their bodies ; and endeavour to make them as happy as you upon earth.

As God has created all things for the common good of all men ; so let that part of them which is fallen to your share, be employed, as God would have all employed, for the common good of all.

Do good, my son, first of all, to those that most deserve it, but remember to do good to all. The greatest sinners receive daily instances of God's goodness towards them ; he nourishes and preserves them, that they may repent, and return to him ; do you therefore imitate God, and think no one too bad to receive your relief and kindness, when you see that he wants it.

Let truth and plainness be the only ornament of your language, and study nothing but how to think of all things as they deserve, to choose every thing that is best, to live according to reason, and to act in every part of your life in conformity to the will of God.

Study how to fill your heart full of the love of God, and the love of your neighbour, and then be content to be no deeper a scholar, no finer a gentleman, than these tempers will make you. As true religion is nothing else but simple nature governed by right reason; so it loves and requires great plainness and simplicity of life. Therefore avoid all superfluous shows, finery, and equipage, and let your house be plainly furnished with moderate conveniencies. Do not consider what your estate can afford, but what right reason requires.

Let your *dress* be sober, clean, and modest; not to set out the beauty of your person, but to declare the sobriety of your mind, that your outward garb may resemble the plainness of your heart. For it is highly reasonable, that you should be *one man*, all of a piece, and appear outwardly such as you are inwardly.

As to your *meat* and *drink*, in them observe the *highest* rules of Christian temperance and sobriety: consider your body only as the servant of your soul; and only so nourish it, that it may perform an humble and obedient service to it.

But, my son, observe this as a principal thing, which I shall remember you of as long as I live. Hate and despise all *human glory*, [pomp,] for it is nothing else but human folly. It is the greatest snare, and the greatest *betray*er that you can possibly admit into your heart.

Let every day therefore be a day of humility; condescend to all the infirmities of your fellow-creatures; cover their frailties, love their excellencies, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distresses, receive their friendship, overlook their unkindness, forgive their malice, be a servant of servants, and condescend to do the lowest offices to the lowest of mankind.

Aspire after nothing but your own purity and perfection, and have no ambition but to do every thing in so religious a manner, that you may be glad God is every where present, and sees all your actions. The greatest trial of humility, is an humble behaviour towards your equals in *age, estate and condition*. There-



fore be careful of all the motions of your heart towards these people. Let all your behaviour towards them be governed by unfeigned love. Have no desire to put any of your equals below you, nor any anger at those that would put themselves above you. If they are proud, they are ill of a very bad distemper; let them therefore have your tender pity, and perhaps your meekness may prove an occasion of their cure; but if your humility should do them no good, it will however be the greatest good to yourself.

Remember that there is but one man in the world, with whom you are to have perpetual contention, and be always striving to excel him, and that is yourself.

The time of practising these precepts, my child, will soon be over with you; the world will soon slip through your hands, or rather you will soon slip through it; it seems but the other day since I received these instructions from my dear father, that I am now leaving with you. And the God that gave me ears to hear, and a heart to receive what my father said unto me, will, I hope, give you grace to love and follow the same instructions.

## LESSON XII.

### *Of Redemption.*

[From the Rev. WILLIAM JONES]

TO *redeem*, is to buy a captive back again with a price from slavery; as poor Christians often are, when they have been unfortunately taken at sea by barbarous Turks and Moors.

My Catechism hath taught me, that *God the Son hath redeemed me*. What am I then, without being redeemed, but a slave and a captive? My person is forfeited to God for sin, and under sentence of death: and my soul is under the power of Satan, to follow sin with my heart and affections, and live in the service of it: neither is there any liberty for me, till *the Son shall make me free*, and redeem me from the power of Satan unto

God. Such as the Hebrews were in the house of bondage before Moses came to deliver them, such am I in the Egypt of this wicked world, if I am without a Saviour. They were delivered from death by the blood of the Passover; and I have redemption through the blood of Christ. I am not redeemed with silver or gold, as worldly captives are; but by the precious blood of Christ, the Lamb of God, who gave himself a ransom for us all, and took away the sin of the world.

The unbelieving Jews, blinded with ignorance, boasted that they were never in bondage; not understanding that they were born in sin, and that a life of sin is a life of slavery, from which nothing but the grace of God in Christ Jesus can deliver us. Some Christians are as proud and as blind as the Jews were, with no knowledge of the bondage of sin, nor of the necessity of a sacrifice to be offered, a price to be paid, an atonement to be made, for all those that shall be saved. The vain traditions of their fathers destroyed those Jews; and the vain deceit of human philosophy destroys these Christians. When the slave is drunk, he dances about and forgets his condition: and when the mind of a Christian is drunk with the pride of false doctrine, he thinks himself free, and forgets his Redeemer.

O Lord, open thou mine eyes, that I may see the misery of my nature, and know the value of my ransom, and find in thy service the true *liberty of the sons of God*.

#### THE QUESTIONS.

Q. What do you mean by the *redeeming* of mankind?

A. To *redeem* is to buy a person back again from a state of captivity, by paying a ransom for him.

Q. What ransom did God take for the Hebrews, when the Egyptians were slain by the destroying angel?

A. The blood of a lamb.

Q. And what ransom does he take, to save you from death?

A. The blood of Christ.

Q. Man is then a slave by nature?



A. He is a slave to sin, and, through the fear of death, is all his life-time subject to bondage.

Q. Whose power are sinners under?

A. They are under the power of Satan, as the afflicted Hebrews were under the power of Pharaoh.

Q. What was Egypt to the Hebrews?

A. It was the house of bondage.

Q. And what is your house of bondage?

A. This wicked world.

Q. What is liberty?

A. The liberty of serving our own lusts.

Q. What is perfect freedom?

A. The service of God.

Q. Why so?

A. Because it delivers us from the tyranny and torment of our own lusts and passions.

Q. Why did the Jews boast that they were free?

A. Because they did not understand that they were born in sin, and lived under the bondage of it.

Q. Why do Christians deny that we are born in sin?

A. Because they trust to the vain deceit of philosophy, which is the religion of human pride.

Q. What did the Hebrews do, when they were brought out of Egypt?

A. They served God, without fear of these wicked people.

Q. And what are we to do, whom Christ hath redeemed?

A. To keep God's commandments, without fearing the people of this world.

#### THE TEXTS.

Rom. vii. 14. *But I am carnal, sold under sin.*

23. *Bringing me into captivity to the law of sin.*

24. *O, wretched man that I am! who shall deliver me from the body of this death?*

Eph. i. 7. *We have redemption through his blood.*

1 Cor. vi. 20. *Ye are bought with a price.*

Rev. v. 9. *Thou hast redeemed us to God by thy blood.*

1 Pet. i. 18, 19. *Ye were not redeemed with corruptible*

ble things, as with silver and gold ; but with the precious blood of Christ, as of a lamb without blemish and without spot.

Exod. i. 13. *And the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage.*

Exod. xx. 2. *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

Luke i. 68. *Blessed be the Lord God of Israel, for he hath visited and redeemed his people.*

John viii. 33. *We were never in bondage.*

38. *If the Son make you free, ye shall be free indeed.*

Eph. iv. 8. *He led captivity captive—i. e. He enslaved him who had enslaved us.*

### LESSON XIII.

#### *Of the Vineyard.*

[From the Rev. WILLIAM JONES.]

THE prophet Isaiah describes the favour of God to his Church, and his judgment upon its disobedience, under the parable of a Vineyard, well planted and cultivated, but bringing forth sour grapes, and therefore given up to be devoured and trodden down by evil beasts.

The fruitful hill, on which this vineyard was planted, is the Hill of Zion, to which all the blessings of eternal life were promised. As a vineyard is fenced, so was the Church of God separated from the Gentiles, who were cast out of Canaan to make way for the people of God, as the stones are cast out of the ground where a vine is to be planted. The choice vine signifies the children of Abraham, of the most godly stock, brought out of Egypt and settled in Canaan. The tower of the vineyard is the Church ; the wine-press is made to receive the fruits of good works : but as wild and sour grapes are not accepted by the husbandman



to make wine of; so evil works are hateful to God, and occasion the destruction of his Church. When Jerusalem had sinned, the fence of the vineyard was taken away, and the heathens were let in upon it. The first temple was destroyed, and the Jews were carried captive to Babylon; as the second temple was afterwards destroyed by the Romans: and Jerusalem is trodden down of the Gentiles to this day. Briars and thorns now grow in the vineyard of God: a wild and unprofitable generation of unbelievers have possession of the country. As the showers of heaven fall to no purpose on a barren land; so God withholds his grace from a wicked people.

Every Christian Church must expect to be visited as Jerusalem was, when it is no longer worthy of the grace of God: and I must expect that he will deal with me, and with every one of his children singly, as with the Church at large; for his ways are just and equal all. If I am fruitful as a good vine, I shall continue to be a branch in Jesus Christ; and being planted on earth, I shall flourish in the courts of heaven. But if I bring forth wild grapes, till I can no longer be formed by pruning and wholesome correction, I shall be given up to the enemies of my salvation: I shall be rooted up, and cast forth as a branch fit for nothing but the fire. Every man's salvation is from God; every man's destruction is from himself. What can be done more for a vineyard, than hath been done for Jerusalem. Therefore, if I should be judged of God, his judgment will be just; and all men, even I myself, must consent to it so to be at last.

#### THE QUESTIONS.

- Q. What is the vineyard in the parable of Isaiah?
- A. The Church of Jerusalem.
- Q. What is the fruitful hill?
- A. Mount Sion, on which the Church was built.
- Q. What is the fencing of the vineyard?
- A. The separating it from the heathen nations.
- Q. Who were the stones that were cast out of it?

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Every Christian Church must expect to be visited as Jerusalem was, when it is no longer worthy of the grace of God: and I must expect that he will deal with me, and with every one of his children singly, as with the Church at large; for his ways are just and equal to all. If I am fruitful as a good vine, I shall continue to be a branch in Jesus Christ; and being planted on earth, I shall flourish in the courts of heaven. But if I bring forth wild grapes, till I can no longer be reformed by pruning and wholesome correction, I shall be given up to the enemies of my salvation: I shall be rooted up, and cast forth as a branch fit for nothing but the fire. Every man's salvation is from God; but every man's destruction is from himself. What could be done more for a vineyard, than hath been done for me? Therefore, if I should be judged of God, his judgment will be just; and all men, even I myself, must confess it so to be at last.

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A. The Church of Jerusalem.

Q. What is the fruitful hill?

A. Mount Sion, on which the Church was built.

Q. What is the fencing of the vineyard?

A. The separating it from the heathen nations.

Q. Who were the stones that were cast out of it?

A. The heathen Canaanites.

Q. Why are they called stones ?

A. Because people out of God's Church are hard, and incapable of bringing forth any fruit.

Q. What was the choice vine ?

A. The stock of Abraham.

Q. What is the tower ?

A. The temple.

Q. What is the use of a wine-press ?

A. To receive the fruits of the vineyard.

Q. What are these fruits ?

A. Good works.

Q. What are wild grapes ?

A. Evil works ; the fruits of man's nature without grace.

Q. What is meant by taking away the hedge ?

A. Letting in heathen enemies to devour it.

Q. What doth Christ say of Jerusalem ?

A. That it should be trodden down of the Gentiles.

Q. How doth God prune a vine in a spiritual sense ?

A. By correction and wholesome punishment for sin.

Q. Who are briars and thorns ?

A. Evil men, whether disobedient Jews, or unbelieving Gentiles.

Q. What is meant by commanding the clouds, that there should be no rain ?

A. Withdrawing the blessings of divine grace.

Q. What is every Christian to expect, who is unfruitful ?

A. That God will judge him, as he judged the Church of Jerusalem.

#### THE TEXTS.

Isaiah v. 1—7. Psalm lxxx. 8—16.

Matth. xxi. 33—41.

John xv. 5. *I am the vine ; ye are the branches : he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.*

6. *If a man abide not in me, he is cast forth as a branch, and is withered : and men gather them, and cast them into the fire, and they are burned.*



## LESSON XIV.

*The Ships on the Sea.*

[From the Rev. WILLIAM JONES.]

**THE** ships sail upon the great and wide sea, whose waves roar ; and are tossed about by the winds when the storm blows. Some set out from the land with a fair wind, and with the sun shining upon their sails and colours : but after a while they are driven amongst rocks and shoals ; or the great waves of the deep, rising upon them like mountains, swallow them up ; and the poor people on board are drowned and perish.

The like dangers attend us, though we live upon the land ; for, alas ! we carry seas and storms within us. *The wicked are like the troubled sea, which can never rest, but casteth up mire and dirt.* The quiet spirit of a good man, is like the clear water of the fountain ; but the restless mind is like the dirty waves of the sea, when the mire of the bottom is stirred up by their motion.

Our wicked passions, such as pride, wrath and envy, disturb our hearts, as the winds which blow upon the sea : and nothing can quiet them but the word and grace of Jesus Christ, who spake to the raging waves, and commanded them to be still. So can he now command our restless spirits, and restore them to peace ; so that there shall be a calm within us.

O how lamentable is the case of those, who perish in the storm of their own passions ! If they had learned to govern them in time, they might have been saved from ruin. Perhaps, they came into this world the heirs of wealth and honour, with a fair and pleasant estate, and a fine house provided for them ; and were under the care of good parents, who instructed them to be wise and happy ; and so they might have continued ; but pride rose within them, and carried them aloft upon the waves towards the clouds ; pleasure transported them into a dangerous sea ;—then their vices brought them to ruin, and they sunk down to the bottom with despair. Thus were they tossed about like a ship in a

storm, till they were swallowed up and lost. Temptation is a rock, on which many souls split, and are shipwrecked.

How shall we escape the dangers of this world, the storms of this troublesome ocean, to which we are all exposed, but in the ark of Christ's Church, in which the faithful are saved, as the family of Noah were saved when the world was drowned for its wickedness?

#### THE QUESTIONS.

Q. What is man's life through this troublesome world?

A. As a dangerous passage over the waves of the sea.

Q. What are the rocks and shallows which threaten us with shipwreck?

A. Temptations and worldly pleasures.

Q. What are the winds which toss us about?

A. Our own violent passions.

Q. What can quiet them?

A. Nothing but the grace of God, and the command of Christ.

Q. How is that to be obtained?

A. We must cry to him as his disciples did, when they were ready to sink in a storm.

Q. How was Noah saved from the waters?

A. In an ark.

Q. And what is the ark in which we are to be saved?

A. The Church of Christ.

#### THE TEXTS.

Psalm cvii. 26. *They mount up to heaven; they go down again to the depths: their soul is melted because of trouble.*

Isa. lvii. 20. *The wicked are like the troubled sea.*

Jude 13. *Raging waves of the sea, foaming out their own shame.*

James i. 6. *He that wavereth is like a wave of the sea, driven with the wind and tossed.*

Matt. viii. 26. *Then he arose and rebuked the winds and the sea, and there was a great calm.*

1 Pet. iii. 20. *Eight souls were saved by water: the like figure whereunto, even baptism, doth also now save us.*



## LESSON XV.

*God and the Heavens.*

[From the Rev. WILLIAM JONES]

LOOK how high the heavens are ! how much higher must He be who made them so, and whose kingdom ruleth over all !

The heavens and the elements, the sun, the moon, and the stars, the winds, and the seasons, rule over man's body ; and without them, we can neither act, nor breathe, nor live. But the soul of man lives under the kingdom of God. He is the father of spirits, and his grace ruleth over them all. Without his light I must walk in darkness ; and without his spirit I have no life in me.

Oh ! the poor blind, who wander about without seeing the sun ! But more miserably blind is he, whose mind is without the light of God's word. When our spirit departeth from us, then we die, and return again to the dust : and our soul must die in like manner, if the spirit of God departeth from it.

Without the light of the holy scripture, we sit in darkness and the shadow of death. Ignorance is the darkness of the mind ; and it is worse than the darkness of Egypt, when God plagued those wicked people. As God is the author and giver of light, so is the devil the prince of darkness. God willeth that all men should see, and be saved ; but the *God of this world blindeth men's eyes*, that the glorious Gospel of Jesus Christ may be hidden from them.

Lord grant, that as I live and breathe under the elements and powers of this world, in my mortal life ; so my soul may live under thee, and be a member of thy kingdom, inheriting thy grace here, and thy glory hereafter. Let me love the true light, and put away from me the works of darkness. Then shall I wish that thy kingdom may come ; and that the heavens and the earth may pass away, that we may see all things new : when thou thyself shalt be our sun, thy spirit our comforter, and the angels and saints shall be seen around

Thy throne, as the stars of heaven are seen by us shining in the firmament.

THE QUESTIONS.

Q. Who is the true sun that rules over the spirits of men?

A. God.

Q. Who is the true light, and the sun of righteousness?

A. Jesus Christ.

Q. Who gives life to the soul, as the air gives breath to our bodies?

A. The Holy Ghost.

Q. What gives light to the mind?

A. The word of God.

Q. What then are we, without the word of God?

A. We walk in darkness.

Q. What are we when we do not love the word of God, or do not use it to direct us?

A. Our souls are blind.

Q. Who is the prince of darkness?

A. The devil.

Q. Who are like the stars of the firmament?

A. The angels are such now, and the saints will be such hereafter.

THE TEXTS.

Psal. lxxxiv. 11. *The Lord God is a sun and a shield.*

John viii. 12. *I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.*

John xx. 22. *He breathed upon them, and said, Receive ye the Holy Ghost.*

Ezek. xxxvii. 9. *Come from the four winds, O breath, and breathe upon these slain, that they may live.*

Psal. cxix. 105. *Thy word is a lamp unto my feet, and a light unto my paths.*

Luke i. 79. *To give light to them that sit in darkness and in the shadow of death.*

2 Cor. iv. 4. *The God of this world hath blinded the eyes of them which believe not.*

Dan. xii. 3. *They that be wise shall shine as the fir-*



*ment, and they that turn many to righteousness as the stars for ever and ever.*

1 Cor. xv. 41. *One star differeth from another star in glory. So also is the resurrection of the dead.*

## LESSON XVI.

### BIOGRAPHICAL SKETCH of the late Right Rev. Bishop JARVIS.

ABRAHAM JARVIS, D. D. Bishop of the Protestant Episcopal Church in the State of Connecticut, was born at Norwalk, on the 5th of May, A. D. 1739, O. S. His father, Samuel Jarvis, had ten children, of which the Bishop was the ninth. He entered Yale College, in 1757; was graduated in 1761; and soon after became a lay-reader in the Church at Middletown, where he prepared himself for Holy Orders. In the autumn of 1763, he sailed for England, in company with the late Dr. Hubbard, and arrived in London the latter part of December. He was ordained deacon by Frederick Keppel, Bishop of Exeter, in the king's chapel, London, on the 5th of February, 1764; and priest, by Charles Lyttleton, Bishop of Carlisle, in St. James' Church, Westminster, on the 19th of the same month. On February 28, he was licensed to perform his sacerdotal functions in New-England, by Richard Osbaldeston, the Bishop of London, to whom the two above named Bishops acted as suffragans. After residing in England about four months, he sailed for America, and landed at Boston, whence he proceeded immediately to take charge of his parish at Middletown. On the decease of Bishop Seabury, he was elected to succeed him in the Episcopal office, and was consecrated in Trinity Church, New-Haven, on the festival of St. Luke, Wednesday, October 18, 1797, by the Right Rev. Bishops William White, (presiding,) Samuel Provoost, and Edward Bass, (present and assisting.) Having resigned the rectorship of Christ Church, Middletown, he removed in 1799, to Cheshire, and

in 1802 to New-Haven. He resided in this city near 16 years, and ministered in the Episcopate near 16 years.

After his elevation to the Episcopal office, he sustained the pressure of many painful cares, and distressing difficulties, which he bore with Christian fortitude and resignation. His constitutional infirmity, the asthma, peculiarly unfitted him for those fatigues in journeying, which his official visitation of the churches required. However, his Episcopal labours have been many and important, and his diocese has made gradual advances in strength, regularity and zeal. Having arrived to a good old age, he has not been "suffered to continue by reason of death," but has been "gathered to his fathers" of the Apostolic succession. In his last sickness, his mind was intent on the welfare of the Church; he expressed his concern on the subject of a successor, the very morning of his departure. Though strong in the faith, and of a deep devotion, he carefully avoided making any gratuitous professions of his own personal religion. His silence was eloquent, seeming to import, "You shall know me not by professions, but by my fruits." The day before he died, he received the Lord's Supper with great apparent devotion, kneeling, and making the responses. He met the approaches of death with the utmost composure, and expired without a struggle or a groan, in the 74th year of his age. He left but one child, the Rev. Samuel F. Jarvis, officiating minister in St. Michael's Church, Bloomingdale, and St. James' Church, Hamilton-square, N. York.

To a pleasing and truly venerable person, he added a capacious mind, a correct taste, and a strong sensibility of heart. With a deliberate judgment, and after deep research, his mind seized its objects with an unyielding grasp. His peculiar memory retained all the minute particulars of his subject, and, while it sometimes made him prolix in narration, rendered his mind a rich repository of solid and useful learning. In private life he was courteous, affectionate, affable, and "given to hospitality." In public, he maintained great dignity of deportment, gravity of speech, and professional decorum. He was a most kind and affectionate



husband, and a tender and indulgent, but diligent and faithful parent. In the desk, his utterance was correct, powerful, and pathetic, and his manner peculiarly solemn, dignified and devout. As a preacher, he was not splendid, but able and profound, and the matter of his discourses was rich and edifying. Deeply versed in the history of the Church, her constitution and government, her doctrines and liturgy, he was immoveably attached to her communion. He was a firm guardian of her rules and ordinances, and strongly averse to schism and enthusiasm. An admirer of *the old school*, he was a gentleman, a scholar, and a sound orthodox divine. To his family, to his neighbours, to his clergy, and to his diocese, the loss sustained by his death is great, and will be remembered by them with grief.

Only last December, the Bishop was called to part with his old friend and companion, Dr. Hubbard, of blessed memory. Together they were sent forth into the vineyard; they walked together in the house of God as friends, and in their death they were scarce divided. Our fathers, where are they? And the prophets, do they live forever? The time is short; and our own departure is at hand. Let us then be followers of them, who through faith and patience inherit the promises.

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#### LESSON XVII.

##### *On the first Principles of the Oracles of God.*

Ye have need that one teach you again, which be the first principles of the Oracles of God.—*Heb. v. 12.*

IN all the sciences, there are certain first principles, or elements, necessary to be understood by all who would make a safe progress through their more difficult passages in the way towards perfection. If the student seek to ascend the heights of literature, without this elementary preparation, he is soon discouraged with insuperable difficulties, or is diverted into the fields of error and false science.

It is equally necessary that "the principles of the

doctrine of Christ" should be well understood, before the disciple can successfully "go on unto perfection." If the foundation be not faithfully laid, the superstructure will be unstable and ruinous. If we have not a clear and definite knowledge of the first principles of Christianity, the things hard to be understood are likely to be wrested to our own destruction.

Indeed, the greatest philosopher must consent to "receive the kingdom of God as a little child;" he must begin with "the first principles of the oracles of God," the rudiments of Christianity, or he will never become wise unto salvation. There have been men famous for sacred literature, who, knowing nothing as they ought to know, have drawn away thousands "from the simplicity which is in Christ."

Such is the confusion introduced into the Christian world, by dangerous and unprofitable speculations, that men "have need that one teach them again *which be* the first principles of the oracles of God." It is happy for us, that in so important a matter as that of ascertaining what are the fundamentals of the Christian religion, we are not left to mere human conjecture. An inspired apostle has informed us, that "leaving the principles of the doctrine of Christ," we ought to "go on unto perfection; not laying again the foundation of REPENTANCE from dead works, and of FAITH towards God; of the doctrine of BAPTISMS, and of LAYING ON OF HANDS, and of RESURRECTION of the dead, and of eternal JUDGMENT."

These six articles the apostle reckons as the foundation-stones of Christian doctrine; and though it would be absurd to spend our whole life in laying the foundation, it is evident we must begin with it, before we can go on unto *perfection*, that is, to the *completion* of the building.

In laying the foundation of the Christian life, the first doctrine is REPENTANCE from dead works. The Gospel found men in a state of estrangement from God. Devoted to superstition and idolatry, they were destitute of the true principle of a religious life. Their hearts were given up to vile affections; their lives un-



holy, and their manners abominable. Their works, proceeding from a sinful principle, produced misery, and terminated in *death*. Even the works of the Mosaic law, when performed without faith in Christ, who was the end of the law for righteousness, were *dead* works; and the more so, after the great sacrifice which the law pointed out had been offered, and the typical services annulled. As it was the design of the Gospel to turn men away from these vanities, REPENTANCE from dead works was the first in order among the fundamental doctrines of the Christian religion.

As mankind had been seduced into the works of death, by confiding in the promise of Satan, "Ye shall not surely die;" they could be restored only by putting their trust in the living God, who sent his Son into the world to redeem us from death, to justify us by his blood, and to create us anew unto good works. Renouncing their dead works, they were to seek the righteousness which is of God, by faith. Among the fundamental doctrines, "FAITH towards God" was the second in order.

When this new principle is established in the heart, the penitent believer is prompted to inquire, What shall I do to be saved? To this question the Gospel replies, "He that believeth and is baptized, shall be saved." "Arise and be baptized, and wash away thy sins." According to the intent of the law of Moses, proselytes and their infants were ceremonially unclean, until they received a formal purification by water. By baptism, John initiated his disciples into a state of repentance preparatory to the Christian dispensation. By baptism, Christ was prepared for the descent of the anointing Spirit. And "the Washing of Regeneration," preparatory to "the renewing of the Holy Ghost," was established in the Christian Church by our Lord, and continued by the apostles and their successors. The doctrine of BAPTISMS was therefore the third in order among the first principles of the oracles of God.

In the primitive Church, baptism was succeeded by LAYING ON OF HANDS. By baptism they were born

again, that they might "live in the Spirit;" and by the laying on of hands they received strength, that they might "walk in the Spirit." By the one they were brought into the Church, and by the other they were enabled to perform the duties of the Christian life.

But however strengthened by the influences of the Spirit, we stand in need of powerful motives to induce a regular exertion of our spiritual energies. Such motives were set forth in the doctrine of the RESURRECTION of the dead, and that ETERNAL JUDGMENT, by which God will render to every man according to his works, *declaratively* at the day of judgment, but *effectively* through the endless ages of the eternal world.

From these six fundamental doctrines, the whole system of Christian instruction rises; and where any one is wanting, there cannot be "the sure foundation" of primitive Christianity.

In the place of these "first principles of the oracles of God," some have substituted certain difficult doctrines concerning decrees, fore-ordination, &c. which, whether true or false, are evidently above the capacity of "babes in Christ." Among several denominations, the laying on of hands, considered as *fundamental*, has not been employed in the formation of the Christian character, but has been dismissed from the general system of religious education, as belonging exclusively to *mature* Christians on their entrance into the ministry.

In the Liturgy of the Church, these "first principles" are taught at the very threshold of religious instruction, and made the foundation of the Christian life. When the person or child comes to be baptized, the Church demands, "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh?" Herein she teaches *repentance* from dead works. She next demands, "Dost thou believe all the articles of the Christian faith, as contained in the Apostles' Creed?" In this creed, we are taught *faith* towards God, the *resurrection* from the dead, and Christ's coming to the general judgment. The doctrine of *bap-*



*tisms*, and that of the *laying on of hands*, are both taught with great perspicuity and truth, in the office of baptism and of confirmation : and to show that the laying on of hands is equally fundamental with baptism, the Church dismisses the sponsors with the following injunction : " Ye are to take care that this child be brought to the bishop, to be *confirmed* by him."

My dear young friends, as you belong to a Church in which these primitive fundamentals are still retained, the duty of becoming thoroughly acquainted with them must be apparent. Apply yourselves therefore with diligence to the study of the first principles of the oracles of God, as set forth in the Catechism, and in the office of baptism and of confirmation. Let this sacred foundation be fully established in your minds, that you may be duly prepared to advance in the knowledge of our Lord and Saviour Jesus Christ, and thus to "go on unto perfection." In the spirit of meekness, receive the sincere milk of the word, that you may grow thereby, and arrive at such maturity of the Christian character as will enable you to digest the "strong meat" of the mysteries of godliness. By continual use, you are to exercise your senses to discern between good and evil, that you may become skilful in the word of righteousness, and comprehend those more sublime truths of the Gospel, the character, office, and work of Christ Jesus, considered as "a Priest forever after the order of Melchisedec." In this divine method, you will be prepared to "discern the Lord's body" in the holy Eucharist, and to understand the sublime mysteries of faith. Your hearts will be established with grace, and you will stand firm against every wind of false doctrine. The spirit of Christ will be formed in you, and you will grow into an holy temple in the Lord.

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#### PRAYER FOR A CHILD.

O THOU Father of my spirit, from Thee cometh every good and perfect gift : pour upon me the spirit of grace and of supplication, that I may approach Thee with filial

reverence and fervent devotion. Hear Thou in heaven, and grant me those good things which I am not worthy to ask but through the mediation of thy Son. Feed me with the sincere milk of the word, that I may grow in wisdom and in grace. Establish in me the first principles of thine holy oracles as a sure foundation. Having by my sponsors in baptism promised *repentance* and *faith*, give me discretion and power to perform the promise, by renouncing all the works of death, and by receiving from Thee "the law of the spirit of life." Give me duly to understand the doctrine of *baptisms*, that I may be prepared for *the laying on of hands*, and receive "the seven-fold gifts of thy Spirit." Grant that by the *resurrection* of my spirit, from the death of sin to the life of righteousness, I may be fitted for the change of this vile body into the likeness of Christ's glorious body. In the morning of the last day, may I come forth to the resurrection of life, and stand before the judgment-seat of Christ, clothed in a robe that has been washed white in the blood of the Lamb. O Lord, work in me that which is well pleasing in thy sight, that in every good word and work I may do thy will, and may receive the everlasting reward of thy love, in the fulness of celestial bliss. Grant me to consider with intense devotion, the great Apostle and High Priest of our profession, Christ Jesus; to be changed into the same image; to follow his steps, and to enter into his joy, through the grace of the same, thy Son, Jesus Christ our Lord. AMEN.

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#### NOTICES.

ON Thursday, July 8th, 1813, at a special Ordination hold-  
 en in Trinity Church, Newport, (R. I.) the Right Rev. Bishop  
 GRISWOLD admitted EVAN MALBONE JOHNSON to the  
*Holy Order of Deacon.*

The Right Rev. ABRAHAM JARVIS, D. D. Bishop of  
 the diocese of Connecticut, departed this life, May 3d, 1813,  
 in the 74th year of his age.

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New-Haven, Sept. 1813.—Printed by OLIVER STEELE, for the Editor,  
 HENRY WHITLOCK.





## VALUABLE BOOKS.

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THE subscriber has for sale about 50 sets of the Churchman's Magazine, printed in this city in the years 1804, 5, 6, and 7. He offers them for sale in whole or parts of sets, or odd numbers. A considerable number of the former subscribers have probably on hand volumes and parts of volumes, which, with a little additional expense, may be rendered complete. Odd numbers will be sold at the *original price*; and where whole sets are taken, a handsome discount will be made *from the original price*. The deserved reputation which this publication acquired while published in Connecticut, will, it is believed, be an inducement for people to obtain the work, especially as it is offered on extremely moderate terms. Apply to *OLIVER STEELE,*

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*New-Haven, Sept. 1813.*



